# THE UNITARIAN

JULY 1908

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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# THE UNITARIAN

**Editorial Rooms 104 East Twentieth Street New York**

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## SOME PRESS COMMENTS

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An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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*Springfield Republican*

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables; The water-star; the fisherman's ugly hut on the seashore; the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded. The book is published by the American Unitarian Association.

*Pittsburg (Pa.) Bulletin*

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

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*Zion's Herald*

All have an elevating, refining influence, and bring the reader sympathetically into touch with the wonderful works of God.

PUBLICATION DEPARTMENT
American Unitarian Association, Boston

**A UNITARIAN VESTED CHOIR**

Church Of Our Father, Newburgh, N. Y.

# THE UNITARIAN.

Vol. III. (New Series.) JULY, 1908 No. 7.

THAT THE REPUBLICAN CANdidate for the presidency of the United States is a Unitarian will doubtless have little to do with the issue of the campaign, though the fact is naturally gratifying to all belonging to our household of faith. Political problems must be worked out in their own sphere, and a man's views as to protection, centralization or "anti-injunction" may little affect his propensity to hetrodoxy or orthodoxy in things of theology. One may well rejoice in the knowledge, however, that irrespective of political opinions, Secretary Taft embodies in his personal character things which we like to identify with our Unitarian gospel. In his rectitude of honor, poise of mind, vigor of convictions and temperamental open-mindedness he well represents the traditions of the communion to which he belongs. The *New York Times* which has little friendliness for the Republican party, and a stalwart animosity to President Roosevelt and his policies, yet says this of his proposed successor:

> A strong and healthy man, in the prime of life, of sound lineage, of the best schooling, with a remarkable range of natural gifts in mind and character, developed and disciplined by varied and extensive experience in exacting posts of public and professional duty, in keen and active sympathy with the best spirit of his time and his Nation, Mr. Taft may be said to have given more and better guarantees of fitness for the Presidency than any candidate in our history has been able to present at the time of his nomination, with the single exception of Washington. * * * Great representative of his people he unquestionably is, and of their best qualities, their fidelity, integrity, courage, fairness, sound sense, wholesomeness and strength. His past gives reasonable assurance of this, which we are confident the future will confirm and extend.

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THE American Unitarian Association at its annual meeting in May certainly put in storage a good deal of material for vigorous discussion to fall due a year hence. In the first place an interesting sheaf of amendments looking to some modification of the life membership system will come up for action, and the discussion of this issue may not be unduly sombulant. Then the proposition to bring "Anniversary Week" to New York in 1910 must be finally considered next May: and possibly two points of view may emerge in that issue. Perhaps the most radical proposition of the whole meeting came from the Directors of the American Unitarian Association in their recommendation that the various department conferences take under consideration the wisdom of some method of local autonomy in the work of church extension. This recommendation is directed primarily to the directors of these conferences, who will make report to the conferences themselves: but of course the issue will finally come back to the A. U. A. and doubtless in form that will require action next year. Some folks will want to talk about that. The annual meeting of this

year certainly made it plain that we can discuss, deliberate and act on business issues, "even in mass meetings" in a way that is interesting, profitable and co-operative. We suspect that this year's object lesson at democratic legislation will prove one of the best things that has happened to us for many years.

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WE are glad to announce that one of our New England clergymen will attend the Isles of Shoals Summer Meetings as the guest of THE UNITARIAN, he being the successful competitor in our canvassing contest. We hope that he will thoroughly enjoy a week's outing there, and we know that the other Shoalsites will enjoy his being amongst them as a member of their genial company.

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WE are glad that a Southern Field Secretary is soon to be appointed and we are especially glad of the manner in which this good enterprise was brought about. It comes as the result of local initiative. The churches of the Southern Conference discovered what they wanted, energetically went forward to urge the attainment of their desires, and found the A. U. A. heartily co-operative and ready to share the responsibility of the plan. A more vital zest of local initiative, combined with a rational spirit of co-operation at the nerve centre of our denominational affairs, makes the best condition of essential unity and effectual fellowship in our body.

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IN recent discussions regarding Unitarian Hymn Books, one point of significance easily became obscure the principle of "comprehensive catholicity", much demanded, may manifest itself in two ways: *First* by much *inclusion; Second* by rigorous *exclusion.* The first method sounds much more liberal than the other, but is it? One may endeavor to put into a book hymns meeting the taste and desires of many different types of conviction, conservative, radical, mystical, rational and the like: or one may seek to bring together only hymns that all liberals of whatever shade of conviction can unite in singing. A moment's reflection will show how the latter method alone makes for "catholicity" in worship. For when a congregation, say of three hundred worshippers, use an "inclusively catholic" book, each of the three hundred cannot select his own hymn to meet his own ideal. He must sing the hymn which the *one man in the pulpit selects:* if the minister is a narrow dogmatist, the wide range of tolerance in the book simply gives him his opportunity to find material of his own sort and to use it exclusively. Is not the ideal for which we strive better attained when one genuinely seeks to bring together for "common worship", ideals, aspirations, faiths and experiences, that are actually "common" and universal, that all can appropriate and use without mental equivocation. As a matter of fact the hymns most objected to by anybody are hymns expressive of dogma more than faith: and usually some Christocentric dogma. Does any one know of any "radical hymns" which are not at the same time universal; expressive of ideas which are common to us all?

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THE *Western Conference News Letter* thinks we are ignorant: but of course we are not. Specifically it accuses us of being of the host of eastern "provincials" who cannot "possibly

understand" the absolute independence of the Western Conference. Why bless you, brother, the editor of THE UNITARIAN was an enthusiastic believer in the Western Conference interests and issues before the editor of the *News Letter* had discovered that there was any good in Unitarianism at all: and our only fear is that some of our Western Conference friends do not quite understand conditions prevailing outside of their own breezy confines. For instance, the Conference of the Middle States and Canada is as "absolutelyindependent" as the Western Conference It is equally true that the American Unitarian Association has a department of the Middle States and Canada and a department of the Western States: and that those departments are geographically co-terminal with the Conferences bearing the same name. It is also true that the secretaries of both Conferences at present act as the representative of the A. U. A. in their respective departments: though there was an unhappy period of history when such was not the case in the west. It is also true that the salary of the secretary of the Middle States and Canada is partly paid by the A. U. A. in consideration of his service for the Association, while the salary of the secretary of the Western Conference is not so shared, but it is likewise true that the churches of the Middle States and Canada send to the A. U. A. each year more than enough money to make good this salary, and also all moneys spent by the A. U. A. in this department for the aid of its missionary churches, which is not quite true of the Western Conference. These are incidents of co-operation and affiliation rather than of independence, however; the Middle States Conference in its history, development, organization and *esprit de corps* being as absolutely independent of the A. U. A. and all other bodies as anything east or west of us.

When in a recent editorial, therefore, we spoke of the "Western Department" in its relation to the "Western Conference" we spoke as we would have done had the Middle States and Canada Conference, in its relation to the "Middle States and Canada Department" been involved, which seemed to us very reasonable. Surely we hope that the *News Letter*, which we thoroughly like, will have no part in any tendency to build up a western "provincialism" which would be as lamentable as any eastern folly of the same sort. We are not emphasizing differences nowadays but trying to *get together* on essential unities, and the churches of the west have a preeminently good chance to help mightily in that direction. THE UNITARIAN is also trying to help.

## The Yellow Pond Lily

NYMPHEA ADVENDEA

MARY E. MERRILL

This golden bowl upon the pond
More precious is than stock or bond;
Its rippling setting is, by far,
More glittering than diamonds are.

Its generous heart like table spread,
With honey rich the bees are fed,
They, humming, gather more and more
To add to riches now in store.

The irridescent Dragon-fly
This golden bowl cannot deny;
But, darts to its round curving brim
To catch a glimpse, a taste within.

This is a treasure more than gold;
Its beauty can the heart enfold,
Can give to thought, to memory dear,
The warmth and golden-glow of cheer.

# American Ideals

By REV. CHARLES W. WENDTE

EVERY people, though made up of many units, has a common character by which we are able to distinguish it from every other people. The faces of individual men and women do not differ more from each other than nations differ in the characteristic features of their domestic, social, political and religious life, their ways of looking at things, their moral standards and ideals. You can tell, almost at a glance, a German from a Frenchman, an Irishman from an Englishman, or the latter from an Italian or a Spaniard. Each of these displays a distinct type, developed through their special surroundings, their occupations, institutions, and the public opinion which dominates their minds. Of Americans one would expect to find this less true, since our society is made up of so many diverse nationalities and types. Even two hundred and fifty years ago, when the Dutch surrendered their colony of New Amsterdam to the English, there were already eight different languages spoken in that little settlement. We know to what a polyglot and Babel of tongues the great Metropolis has since attained. And what is true of New York is more or less true of the whole Union. Hence it is often said that there is no common American type; that it is still in the making. We are told that we must look for the Ultimate American a century or two later, when this Hecate's cauldron of American society, which now is boiling and seething with its diversities and antagonisms of race, color, language, customs, prejudices, mental and moral standards and religious beliefs, has simmered down, and been sifted into the clarified residuary elements of national strength and character.

But notwithstanding these diverse constituents of our social and political life, it will be possible for us even now to distinguish certain common characteristics, certain prevailing opinions and aims, which we are justified in calling our American Ideals and which differentiate us from every other people on the earth.

It is in these ideals that the real life of a nation consists. The assurance of its continuance and greatness does not lie in its population, its wealth, or its natural advantages. Populations may dwindle and be dispersed, wealth may melt away, soils may be worn out, forests and mines become exhausted. But if the conscience of a state remains uncorrupted and its ideals high, it will survive and influence the human family even after its national existence is lost. China has existed for thousands of years as a nation, and includes a third of the population of the globe, but because it is soulless, its influence on mankind in general has been insignificant. Greece which occupies but a small spot on the world's surface, lives a potent force for good in modern, as in ancient times, through her ideas and ideal lives though dead. China is dead even while she lives. For "where there is no vision the people perish." Only by a reborn intellectual and moral life can the Orient become again a power for good in the world.

What then are the characteristic convictions, the ideal aims of American society? I will not speak of our belief in national honor and integrity, in righteousness and justice, in domestic virtue, in learning and culture and piety—for these are fundamental requirements in any form of civilized society. On these all states and governments, to be permanent and prosperous, must be founded. The United States did not invent these excellencies or introduce them into the sisterhood of nations. We inherited them from our English, German and other old-world ancestries. But the United States emphasize in their social and political

life certain other intellectual and moral ideas which are peculiar to them, which constitute the characteristics of their civilization, and are their contribution to the development of the race.

I. The first of these ideals which I shall mention, and perhaps the most important, is our *faith in the trustworthiness of the common man.* This belief in the intelligence, teachableness and moral capacity of the average citizen underlies our whole social and political fabric and is in great degree peculiar to us as a people. Hitherto in the world's history, with few exceptions, the comman man has not been trusted, but feared. He has been kept under tutelage, repressed and guided in the way he was to go, to think and to do.

The United States, for the first time on a large scale, founded their government unreservedly on faith in the plain people, on the axiom that the average man desires to do what is right; that he may be misled and mistaken; that he may be selfish and unjust at times, (as even the so-called superior classes have often been) but that in the long run, and especially in the great crises of the social and political order, the sound sense and unsophisticated moral instincts of the common people are the most trustworthy court of appeal, and will generally decide the issue aright. The history of the American people for two hundred years and more past, is a noble vindication of this belief. This common integrity was sufficient in the old Pilgrim days of New England to plant and guard and make permanent the little settlements on the bleak New England shore. It justified itself anew in our colonial history, whose social and political virtues were attained, and whose patriotic struggles were conducted almost entirely by plain people, mostly of the middle class, and living, for the most part, by their own labor.

It was this common sense and common conscience to which, again and again, in the great moral crises of the nation, the final and successful appeal has been made. And to-day the great struggle for industrial and social equality and economic justice, which is the burning issue of our time, is conducted not by the learned or wealthy or leisure classes, but by the plain people of the United States, by its mechanics and artisans, its farmers and shop-keepers and day laborers.

If, therefore, we are to judge by our practical experience as a nation, this faith in the intelligence and honesty of the average man, on which our democratic institutions are based, has been impressively vindicated in our national history. It has proven a safer guide than an aristocracy, whether of wealth, education or birth, could possibly have been. At the present day, our social problem is much complicated and embarrassed by the sudden and great influx of foreign immigrants, often painfully wanting in the education, character and the instincts of freemen. Yet we may believe that our democratic ideal will be our safest guide and guard in the future as in the past, and that Lincoln's counsel: "trust the people", and believe that they will "do the right as God gives them to see the right" is the supreme political virtue of the hour.

On faith in the common people, expressed by free and universal suffrage, our republican institutions are based, and if these should ever be overthrown it would be mainly owing to our disloyalty to this fundamental and democratic ideal of our nation.

II. A second American ideal I find to be *the general respect in this country for industry*—for earnest, productive labor, whether it be with the hand or the head.

This was pre-eminently a virtue of our ancestors, of whatever race or nation. The tradition of their devoted toil may have been dimmed here and there, but has never, to any great extent, departed from our people.

The leisure class, exempt from labor, and perhaps despising it, is fortunately small among us. In some of the longer settled and wealthier American communities this element has its representatives, and with the rapid accumulation and inheritance of wealth may be increasing. But the rich men's sons and daughters, the loungers of fashionable society, the habitues of the club

and race track, whose main object in life is to kill time, and amuse and forget themselves—these are still few among us and are looked upon with hearty contempt and ill-will by the laborious and earnest masses of the people. We sometimes hear it said by European critics that a well-to-do leisured class in this country would be an advantage. But we fail to see this. If there were such a class among us, and it really took that active interest in the general and public affairs which we are told would be the result of their existence—why, then it would no longer be a leisured class.

In European society the high-born, wealthy, privileged and luxurious classes are objects of popular admiration and envy. But in this country it is the industrious, energetic worker, the captains of industry, the self-made men who do things—who create and add to the sum of human welfare, that receive the homage of our people. We are apt to forgive in them many faults: an excess of selfishness and the attainment of an undue share of this world's goods and honors:—because we recognize in them our national ideal—the worth and dignity of productive industry.

III. A third ideal of our American life is *Popular Education.* This is one of the chief concerns of our governments, both local and national. To make sure that its citizens shall be intelligent, and morally competent to decide the questions of civil and religious import that are brought before them, the state must be an educator of the people. This is the justification of that great system of public schools which has been built up at such a vast expenditure of effort and money. The common schools of the United States numbered in 1905–6 466,063 teachers. 16,641,970 children are enrolled in them, with over two millions more in private and other schools. Besides this the state supports, as a gratuitous expression of its benevolence, a large number of normal schools, colleges and universities, in order that the children of poor parents shall not suffer for want of educational advantages in comparison with those of the rich. If to these state institutions be added the private and denominational colleges of the country, we have a grand total of 493 colleges and universities, with 22,000 professors and instructors, and nearly 230,000 students, with an annual income from all sources of forty-one million dollars and a "plant" in lands, buildings, libraries, apparatus and invested funds of over five hundred million dollars. No other nation under the sun can make such an exhibit, not even Germany. Compare with it old countries, like Italy and Spain, France and England, in which popular education is still a struggling cause, and we see the vast difference in this respect between our country and others, and that we are justified in claiming "popular education" as, in a true sense, an American ideal. The motto of the Old World seems to have been "keep the people ignorant, and we will keep them under tutelage forever—vassals to a feudal state—enslaved to kings and aristocracies and priesthoods." But America says: "The educated man is the safe, the trustworthy man, the best material for citizenship in a free and enlightened state and progressive order of society." We believe that every dollar spent on schools saves two dollars otherwise spent on prisons, reformatories and relief works. No public concern is so close to the hearts of our people as its schools, and no expenditure is so cheerfully borne as that which is designed to spread knowledge, intelligence and virtue among us.

IV. Another ideal of America is *Humanity.* No people has a more humane, sympathetic feeling for the unfortunate, disabled and defective members of the social body. The blind, the idiotic and insane, the deaf and dumb, even the drinkers and criminal classes are the objects of its sympathetic and tender care. "Ours is not a paternal government, but is more properly to be considered a maternal one." No one who has not made a special study of this aspect of American life has any just conception of how much sympathy, energy and money are being expended in these efforts for the amelioration and

reform of social miseries. The immense sum of sixty million dollars is expended annually by the various state governments for charitable purposes—an average of more than a million a week. Add to this official relief the amount expended by the thousands of private charitable and relief-giving societies in the United States, and the sum total becomes amazing, and almost alarming. There were twenty-two secret orders in this country which reported that they had expended during the year 1902 over forty millions of dollars for relief. The Free Masons and Odd Fellows were not among these. Probably sixty millions a year would be a low estimate for all these bodies combined. To these must be added the help given by the 200,000 churches in the United States, also the private bounty of individuals, estimated at one hundred millions more.

The total amount thus given may not establish a claim on our part to be the wisest administrators of charity, but it may be fairly said of the American people that they are the most humane, and responsive to human distress and misery of any people on the earth, an assertion which the generous benefactions called out by calamities like the San Francisco and Chelsea fires newly confirms.

V. A final ideal of the people of the United States which should be mentioned is that of *A Free Church*, independent in its spiritual functions and ecclesiastical life from state control.

Our fathers, taught by bitter experience in other lands and systems of church government, wisely ordained this separation of church and state in the organic law of the new nation they founded. In European countries there is usually an established church supported by general taxation, and under the direct control of the state authorities. In the United States the support of religious institutions is left to the private initiative and voluntary support of the citizen. "A Church without a bishop and a state without a king" was the Puritan ideal.

The most beneficent results have flowed to our people from this better adjustment of civil and religious independence. We have been comparatively free from the religious strifes which are the bane of the Old World. If our religious peace is ever disturbed it will be because we have departed from this American ideal. Under this system religion has thriven as nowhere else in the world at the present day—both in the purity of its content and the growth of its institutions. Americans are probably the most religious of the civilized peoples of the world at the present day. This is due chiefly to the general acceptance of the sentiment—"a free church in a free state," or, to give it a better, more exact statement: "a free church in a free and sovereign state;" that is, a church free in all purely religious and spiritual concerns, and in its internal administration, but subordinated to the state in all its secular affairs, as is every other institution in American society. For the American state is simply the expression of the popular will. "The will of the people" is the highest source of authority known among us. It is in a true sense "the voice of God" in American society. No church or sect in America can have any secular rights, or possessions, or power, except as they are permitted and recognized to be safe and legitimate by the state; that is, by the American people as a whole. It will be recalled that the Mormon Church denied this supremacy of the American state and refused to obey its decrees, only to find itself brought sternly to account, its property taken away and its very existence imperiled. Only by humble acknowledgement of the sovereignty of the American people, and a surrender of those courses of conduct which endangered the social morality of our people were its privileges restored to it again.

This doctrine of the spiritual and ecclesiastical freedom of our American churches, but their subordination to the laws of the state in their secular concerns, and where their action imperils the civil and political rights of the citizen, is a fundamental condition of American society, and distinguishes us

from most of the other peoples of the world.

Such, then, are our American ideals:

1. The trustworthiness of the common people.

2. The dignity of Labor.

3. The importance of Popular Education.

4. A humane and charitable spirit towards the unfortunate and distressed.

5. A free Church in a free and sovereign state.

While such aims as these animate our American people we need have no fear of the future. All difficulties and problems will be solved by them at the right time, in the right way. Americans are sometimes accused by their European critics as being an unideal, materialistic people. But this is a profound mistake. They are the most idealistic people on the face of the earth. Only their ideas are different from those of Europe. Whether they are not also better, more trustworthy and enduring, we may safely leave to the verdict of the centuries.

# Loyalty

By KATE RESTIEAUX

IT no sooner meets the eye or falls on the ear than our deepest feelings are stirred. We look for something great to follow from the tongue or pen of one who dares to make use of so pregnant a word.

It has been said that a very large per cent. of men and women "live for the gallery", that they perform no act from impulse or spontaniety, but always with the idea of how it will appear to the onlookers. I do not believe, however, that humanity is deteriorating, that we as a people are growing servile and weak, but rather I dare say that the spirit of independence and moral uprightness, whatever betide, is growing so rampant that its opposite is more noticeable and being held up to ridicule. Much depends upon our point of view in the matter. Annie Payson Call, a truly wise teacher, says that in olden times, if a man received an injury that made him want to kill another, he stalked forth and killed him if he could, or received his own quietus. Nowadays, we may receive the injury and resent it just as much, but we cannot go forth and slay, so we have taken on habits of self-repression, partly because of the law, and partly because our reason teaches us that patience is a virtue, and we believe to some extent in "Vengeance is Mine" etc. But, as Miss Call says, it is a question how far this spirit should be carried. To repress a feeling of honest indignation and the desire to see justice done is to hold back what clearly needs expression, and from such a course often results a depletion of moral energy, and a tendency to some underhand method of winning our point, or getting square. Miss Call remarks that no physician of the body would countenance such depression during physical disorder, and in moral or mental difficulties it is much the same.

By this, I do not mean that we should sally forth and slay our oppressors, but I would that we might be loyal to the best that is in us. Can we forget that the most heartrending thing in the story of Jesus' life is the way in which those who should have supported him, fell away in his hour of need. The forces of evil are combined. The men who conduct their lives for the making of fortunes and honors off their fellow men, are unanimous in support of each other. But those who stand for spiritual things, for purity, sweetness, and singleness of heart, are almost afraid to touch hands as they pass by. They fear the

accusation of conspiracy, of using the enemy's tools. They need not so fear. There is a freemasonry of voice and eye that the true and loyal can always resort to, but there is no less the necessity of standing by each other, which none can deny, and beside which the wheedling, pusillanimous spirit which always says: "You go first", is greatly to be despised.

Loyalty is something inherent in the soul. It is so far inherent that men will often be loyal to what is wrong unless pointed a truer course. I have noticed more than in any other way, how this matter ot loyalty may be warped and distorted in church life, and it may be accounted as a great trial when the question is one of loyalty to a man or an institution. There have been times when fiery souls will infect and lead a people to break all bonds, and to uproot what has long seemed just and good.

But again, how fared it under Syrian skies and by Judean hills? There dwelt a man who called his followers to forsake all for him, and as they responded to his call Christendom lived. All organized effort was clearly against him. He said "I am the way, the truth and the light", and the mere magnetism of his presence sufficed.

It has occurred to me, pondering long and deeply on this subject, that it behooves us to be alert and to ask ourselves often "Am I loyal, and if so, to what?" Is it to the best element, the element incapable of intrigue and cruelty, or am I loyal simply to my own immediate interests? We often hear most earnest workers for church and state saying "I approve of the man, but I must uphold my church, or my party." Every time we do so we crucify afresh the Christ in man. God is represented in this world, not by conspiracies nor cast iron rules that crowd out all individuality, but by his spirit in human hearts and because of the love and loyalty diffused thereby. The Church, what is it? Can we be loyal to a building or to a string of pews? No. Never. If we are loyal to an institution and disloyal to man, it may mean that we are loyal to the devices of certain sharp eyed, long-headed men and women, who have cominbed to maintain their personal power and crush out all individual feeling. If we are loyal to our party and disloyal to a man in whomwe see expressed the traits we most admire, then we are loyal to an autocracy composed of men who are combined for their own purposes, and we overlook the leader, the man, in whose heart the spirit of God is moving so powerfully that he will stand, if need be, alone.

An excellent reason presents itself to me, showing why the combination process is so much resorted to by the policy element among us. It is because more versed in worldly than in spiritual law, and having a surer business knowledge of what for a time works best in this world, they know they must look to numbers and to combination for support.

But the Man of God is upheld from within; the spirit of truth sustains him. He will cry with the knight of old, "My strength is as the strength of ten, because my heart is pure." And he will not stop to count his adherents, or listen to their bickerings, because of the music of love let loose in his own soul.

The time will come when these powers of resistance which seem but to seethe, to rise and fall, shall combine even as their opponents, only on a loftier basis men will discern the right, and will not hesitate to give "their banded hearts in perfect loyalty" to the good man and the just cause.

If we are, indeed, fighting the spiritual battle, let us not fear to use the weapons of the spirit, among which are love, loyalty and freedom Allegiance to these qualities cannot help but further the cause for which the good and great in all ages have lived and died; and that old saying "Truth forever on the scaffold, wrong forever on the throne" may in time become travesty among men.

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The true self in man is not bad, but good. Man goes away from himself whenever he does wrong.—*James Freeman Clarke.*

# Proctor Academy---A Denominational School

THERE are two great reasons why Unitarians have not so far manifested much interest in the establishment of Unitarian schools.

In the first place the public school system of America has taken education almost entirely out of the hands of the parents. After the child is started for school the average mother and father feel that their part is done. The state does the rest. They would not be able, in most cases to advise about the courses of study, even if they wanted to. As a matter of fact they very seldom trouble themselves to inquire. At this point the contact between the parent and child, the most sacred relationship in life is broken. Consequently the individual American is apt to assume that schools are entirely outside his province.

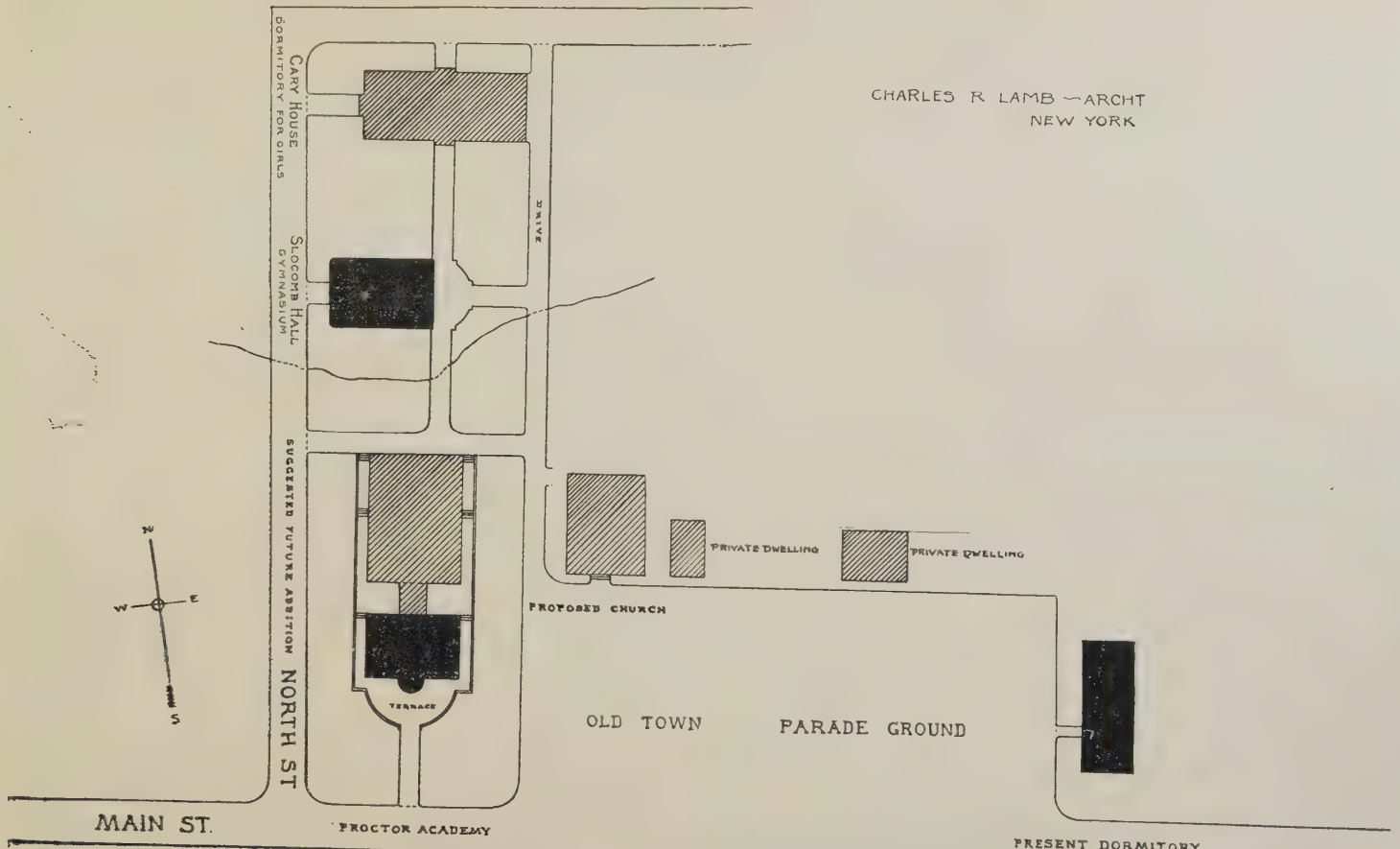
In addition to this, Unitarians, starting as a protest body naturally felt an antipathy towards the old time denominational school. Right or wrong it was part of the existing order of things and repelled them just as the Lord's Prayer was obnoxious to the early Puritans. The latter seemed to the New Englanders part and parcel of Catholicism. The former, until just now has appeared to Unitarians as an instrument devised to force religious beliefs upon children. But time, the great restorer of sanity and common sense has brought most of us to accept the prayer of Jesus as a precious aid to devotion. Denominational schools administered in the spirit of liberty are also being accepted by unprejudiced minds as capable of great usefulness. Like most institutions they can be abused or made productive of great good.

The times favor them in many ways. Our public schools, useful as they are for the great mass of children, fail to meet the needs of many young people. They almost necessarily become machines adapted to the conditions of the average boy or girl and consequently ignore the peculiar requirements of the exceptional character. The very bright or dull pupil, the nervous temperament or the child who needs a parent's care rather than scholarship is seriously handicapped in the usual public school. It has not been arranged for such as he. The homeless child needs a home first of all.

Naturally enough then private schools have sprung up all over the land. Individuals and associations of persons (whether religious or not) are forming educational institutions to meet the needs of these exceptional children. Some make social training their principal aim. Other emphasize industrial efficiency. A third guarantee a religious atmosphere. Each when properly managed seem, to be very successful. Waiting lists of applicants are common features of all. The demand exceeds the supply.

Surely of these the religious school is the best. We who believe that religious convictions underlie all noble living must believe every young person should if possible be brought in daily contact with those aspirations of human nature which lead it to dedicate itself to ends that outlast the span of a single life. He needs to have beauty, goodness and truth interpreted for him in terms of divinity. With this as a ground work of character all other things (whether social bearing, industrial training or any other preparation) can be added unto him.

The only question now remaining is whether this religious atmosphere should be denominational or non-sectarian. I must frankly confess that the latter term is meaningless to me except in a purely negative sense. It denies the effort to proselytise and that is all. No one ever had a non-sectarian religion any more than he possessed a composite face. The latter is destitute of personality, the former of soul. A religion without soul is nothing at all. It is a house swept and garnished into which




# SUGGESTED PLAN OF PROCTOR ACADEMY

## ANDOVER, N.H

ITS GREATEST NEED IS AN ENDOWMENT OF $50,000

devils worse than the first may enter.

Our non-sectarian schools merely evade the old evil. They offer no solution of the problem. Daily, more and more we are realizing that religion in some form or other is essential to character. We deplore the fact that the public schools are obliged to omit this cornerstone. The only course open is to frankly establish denominational schools in which the young mind can absorb as it pleases the dreams that develop character.

Fortunately Unitarians have three such institutions. First there is Hackley School where boys receive a splendid training for $1,000 a year. Then Dr. John Mc Duffie provides an excellent home for girls for $750. Last but not least in my affections is Proctor Academy at Andover, N. H. Here both boys and girls are prepared for college and business for $250, (including board, tuition, room, heat, light and washing).

Proctor Academy has made great strides lately in its teaching force, courses of study, number of students and the condition of its buildings. It possesses the right to enter its students upon certificate in any of the colleges included within the New England Entrance Certificate Board. A gymnasium will be finished by the first of September. A $15,000 girl's dormitory will soon be commenced. It gives the only high school privileges possible to the average boy or girl within an area of about two hundred square miles. Most of these are intensely orthodox, a fact that speaks well for the liberal spirit in which Proctor Academy is run. It is possible to be both denominational and considerate of the belief of others.

Here is a splendid opportunity to show young people that they do not need much money in this quiet village. It is unusual for young people to spend ten dollars a year on pleasure. Money counts for little in our simple community. Folks are liked for themselves. Character is the test.

The greatest need of the school is an endowment fund of $50,000. Given to Proctor Academy it will always be held by Unitarian hands (something which cannot be said of non-sectarian schools, most of which will in all probability fall ultimately into orthodox control.)

The published plan of growth indicates the vision for the future. The building most needed after the girl's dormitory is an extension of the class rooms, which are now altogether too small. But the friend who would help us most had better increase the endowment. Let us lay the foundations of the school so surely that it will persist long after we have passed away. The way to ensure permanency is to provide an adequate permanent fund.

Proctor Academy and all other denominational schools base their right to exist upon the facts of life. If you empty a body of clear water into a dirty pool the only effect is to make the total mass a little less dirty than the pool was originally. Meanwhile you have thrown away the clear water. Again life is like a throng of people passing up and down the Atlantic City boardwalk. Strewn along the way are stores advertising their wares. Would you have the Unitarian school haul down its sign and lose itself in the crowd? Would this be good business or common sense? Better far make the sign so plain that all will see it. Perchance then some Unitarian woman who is carrying more children than she can attend to will be glad to leave them in our hands.

In discussing a phase of this very problem with his disciples Jesus said: "Ye are cities set upon a hill whose light cannot be hid. Let your light so shine that men may see your good works and glorify your Father which is in heaven." Even more pertinent still are his words: "Ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted. It is henceforth good for nothing but to be cast out and trodden under foot of men."

When we advertised last summer "a Unitarian school where young people of both sexes of moderate means could be prepared for college and business" inquiries came from Texas, California, Utah, Idaho, Michigan, Ohio, Pennsyl-

vania, New York and New England states.

Surely the need of these widely scattered Unitarians is a challenge to make Proctor Academy an adequate and permanent school.

## A Unitarian Vested Choir.

We present as our frontispiece this month a picture which attracted the attention of a good many people who saw it at 25 Beacon street, Boston, during the recent meeting of anniversary week. It represents an innovation in the musical service of the average Unitarian Church. It is the Children's Choir of the Church of Our Father, Newburgh, N. Y., and so far as we know is the only organization of its kind in the churches of our faith in the country. In some of our English churches the musical question has been solved in this way, the vested choir being not an unfamiliar institution ; but the suggestion has been slow of adoption in our own country, so tenacious are we to the Puritan principle of simplicity, and fearful at the incursion of anything savoring of ritual.

This choir was organized a little over two years ago in a very modest beginning with perhaps half a dozen boys and girls with promising voices chosen from the Sunday School. At the outset it was intended that they should merely lead in the congregational singing of the hymns. The experiment proved such a success, however, and the popularity of membership became so great that it was possible to raise the standard and exact pretty severe requirements upon those who sought admission. The number has been increased to about twenty-two, and there is a waiting list of probationers who sing without pay in the absence of the regular members, and who look foward with much eagerness to the time when a gown will be given them and they be permitted to sing regularly. So rapidly have results been accomplished that it is now possible for the choir to sing the most difficult anthems with the precision and effectiveness of older singers, yet retaining that sweet and simple quality of the child voice. The anthems are largely selected from the two collections for use in Liberal churches, but in addition to these there is a very free use of some of the fine settings of the psalms, the *Venite*, the *Jubilate*, the *Nunc Dimmittis*, things perfectly well suited to our use, which have found an established place in the services of other communions. The vestments were adopted to give uniformity in dress, and for no other purpose, and the congregation, at first fearful at any such innovation, has come to recognize that after all there is no other method which so completely attains the ideal of simplicity, as the black and white gown. None of the work, except that done by probationers, is voluntary. Each child is paid a certain monthly salary according to his ability. Very definite demands are made, and a system of fines for tardiness at rehearsals and for absence from the Sunday services is established. The physical health of the children is considered, and vocal training is conducted under the direction of the organist and choirmaster.

## The Atlanta Church

We are asked to contradict the statement appearing recently in Unitarian publications that there is any likelihood of a "merger" between the Universalist and the Unitarian churches in Atlanta, Ga. The fellowship between the two societies is cordial, and there is much that they share in aim and purpose; but the people of the Unitarian church are convinced that the cause they stand for can best be conserved by their separate and distinct organization and no change in form of affiliation will be made. We congratulate our friends in Atlanta on their good sense and unfailing courage. That way lies success.

Cease to listen to conscience, throw the tiny life off the trolley of duty, isolate yourself, seek your small personal will, and all the life in you drains down to that of the beast.—*Rev. Chas. F. Dole.*

# Spring Farm---An Experiment in Democracy

By EDITH KENDALL

NOT quite fifty miles away from the busiest portion of perhaps the busiest Metropolis in the world lies a quiet little nook of green fields and shady trees devoted to the search for true democracy. An old fashioned farm of fifteen acres is the picturesque setting, and pasture land and hill, two orchards, a lane, a rocky cliff-side hill covered with big cedars, a small pond and a submerged brooklet all serve as stage for the various scenes.*

Beautiful old trees are there, elms, walnuts, apple and pear, beech, willow, cedar, pine—in all sixty varieties—for this farm was loved and owned in former days by an arborist.

An old Colonial farmhouse, built with its face to the East, as our right minded forefathers builded to catch the rising sun, stands with open doors and windows and little porch to welcome us. Its honeysuckle, its humming birds, its buzzing bees, its old box and its grand

*This Farm is at Green's Farms, Conn., forty-seven miles from New York on the main line of the N. Y. & N. H. R. R. one mile back from the Sound. There the Friendly Aid Society which is located at the Warren Goddard House, 248 East 34th St., New York, has maintained for nine years a Fresh Air Farm to which have been brought out all summer, eighty children, boys and girls, mothers and babies changing ever two weeks. The people who come mostly pay their railroad fares and a small sum towards the expenses, ranging from $1.25 to $3.00 a week for mother and baby of two years.

old trees shading the house, and its lilacs live in one's memory though one travels thousands of miles. It was built in about the days when the British landed nearby and marched up the road close to the house. At least, they began to, but at the top of the hill stood the stalwart Connecticut farmers one perhaps living in this very house, and the British—well they changed their minds. It has been proposed to mark this spot by a Daughters of the American Revolution's tablet—but why keep it up?

The house with its deep shingles, that the chickens had had their winter quarters in the garret, and surely the squirrels and the chippies had shared the old roof's hospitality, for there were bushels of English walnuts stored from the high old trees which overshadowed the house.

But much cleaning, a little plaster, oceans of paint and whitewash restored the walls and turned the place in less than four weeks into a dainty, spotless building which looked in its sleeping rooms like a hospital. Each room was colored a different tint and its new furniture, white enamel beds with white

Morning Bath—Spring Farm

built entirely of old white oak, floors, trimmings, and even the laths inside the plaster, stands as firm to-day as ever, and the hardness of the old oak makes it virtually fireproof. The old stone chimney with its five foot fire place, its crane and pot, its dutch oven and smoke chamber speak with eloquence of the difficulties our ancestors had to encounter. It has seen its vicissitudes and its comedowns, and in the year 1899 had turned, as oldfashioned houses often do, into a habitation for three families. When the Committee from the Friendly Aid looked at it they even suspected spreads, gave a most alluring invitation to rest and recuperate.

One of the Committee sent out by the Friendly Aid Society to search for a country home bought the Farm and gave the use of it to the Society.

$1000.00 renovated the house and furnished it, and with a beautiful reverent little service of dedication, Spring Farm was opened.

The minister of the two-hundred-year-old Congregational Church close by was there. This church enjoys a silver service of old English plate brought over in early days, while we

were yet a Colony. In conjunction with this minister stood the Rev. T. R. Slicer, pastor of All Souls' Church in New York, who stopped off a day from his Adirondack vacation.

The President of the Friendly Aid Society and others gave addresses. About forty friends from New York were there and with the children, mothers and babies who were to spend two weeks, Spring Farm began its happy days.

The object of the Committee was of course first of all to give people, especially babies, the benefit of country life, has been deemed strong enough to govern the universe." The attention of the guests is called, however, to the wishes of the Committee in charge of the Farm on the subjects of cleanliness, tidiness, promptness, etc., etc. Later on the following card was put in each room:—

"This Farm is founded on Love.

"It is founded for the peace and happiness of those who come here.

"You can best help to fulfill its purpose by making real the words: 'Love one another.'"

In most cases this has been found

Ready for a Dip in the Surf—Spring Farm

but deeper than all of this was the desire in the hearts of a few to found a place where true democracy should reign, and where all who came should feel that they owned the Farm together and supported it as far as possible.

True democracy was taken to mean brotherly love, and a lack of desire on the part of anyone to be better off than anyone else,—or to have better things. The desire to share perhaps covers it all.

There was early posted in the rooms a bulletin to this effect: "As the spirit of this Farm is Friendly Aid we have no rules but the one Golden Rule which sufficient.

It was early realized that the wisdom of the serpent and the meekness of the dove would be none too great for the skillful steering of the Ship of Peace, amid the Shoals of eighty children and mothers at one time from the New York tenements.

Therefore, the fiat went forth before the Friendly Aid opened its doors that there would be no court, no tribunal, no settling of disputes or fights.

Any two who came to a serious disagreement, wherein the sun went down upon their anger would be asked to

return the next morning to New York to give place to two others. There was simply no room for a spirit of malice and antagonism at the house and no one with wisdom enough to judge, or to take sides, and no one with time enough or the disposition to look into it.

Those who could not speak the language of peace must give place to those who could and try in time to learn it. If we had determined to run the Farm in the French language each one would have to learn to speak it if one wished to join in. No case of sending people home for quarreling has been known.

The instance of two young sisters in-law, each with a new baby lilustrates: Each came one morning to the Chairman with a sorry tale about "Lizzie is horrid—she took the barley water I made for my baby, etc. etc." "I can't stand Annie, she's as mean as dirt; she took the milk for my baby, etc. etc." To each was said: "Very sorry; have'nt time to look into it—we regret we cannot make you happy here; the only thing to do is to go home in the morning and let some one else come." Before the morning train each had come with a happy face, having discovered new beauties in her sister-in-law and "Ah, she didn't mean ter. Its all right, me and her'll get on fine"—and they did.

The strong motive—Love for the Farm—and the desire to get there and to stay there even made good boys out of bad. Never before had an incentive been found strong enough to effect this. One of the worst boys who had been in the Friendly Aid had been denied the Farm. Finally of his own initiative he wrote a letter to the Chairman promising to "Not be bad any more if he would only be let come." The Chairman answered his letter in the spirit in which it was written, took him at his word, and he has never been "a bad boy" since.

Frog Pond—Spring Farm

Elimination is one of the strongest words in the language and it has been used there for all it is worth. It is a great solver of difficulties. It will often do what nothing else can accomplish. The gordion knot was eliminated.

To make a home beautiful, so attractive that the desire to get there shall be

a ruling motive in their lives has perhaps unconsciously been the aim—to have people love it, to understand its spirit, to do all in their power to keep it beautiful, to work for it, to save up for it, to plan for it, to feel an ownership in it, has been thought to be the foundation that will best teach them to run it, if they ever have the money and the wisdom to take full charge of it.

As much of this as possible is explained to the children and taught to them. The old New England Town Meeting is explained and at times practiced as the parties will lend themselves to it and Selectmen are formally elected and serve for the two weeks.

First of all, of course, is to have the material necessities well supplied, good food and plenty of it, and good salt bathing and pleasures and enjoyments in due proportion.

One little motherless boy of eight writes to his "Dad" in a Bowery Lodging House: "It's fine here, ders a *lady* wot cooks an a *lady* wot washes, an a lady wot sews yer buttons on!" What an epitome of Democracy!

All this for material comforts.

Then follows a good supply of books and mental stimulus from teachers and visitors by little talks, meetings, etc.

And last of all, although it may come first, may come the inbearing of the spirit, which shall cause them to put on the garment of praise for heaviness and to have a knowing sense that love is indeed the greatest thing in the world.

If one comes to love one's neighbor as one's self there are few privations that can make one sad.

Professor Drummond in one of his books says that a man read the XIII Corinthians once a week for three months and it changed his whole life. If Spring Farm could reach its Ideal of True Democracy, two weeks spent there one summer ought to alter one's whole view of life.

The Committee wishes to invite the readers of this article to visit Spring Farm, to help us with suggestions and plans, to join with us in trying to make real the end for which we are striving.

A new kitchen and dining room are being erected this summer, a new cottage is needed exclusively for the mothers and babies, another pavilion for young girls from 14 to 18. Great possibilities are before us, but we want helpers who have seen a vision of democracy and who will help us to realize it for a few of the East Side Dwellers of New York, for

"Where there is no vision the people perish."

## Unitarian House, Chautauqua, N. Y.

Our headquarters will be open continuously from July 4 to August 30. Public services of worship will be held on Wednesday evenings at 7 o'clock and Sunday mornings at 10 The Post-office Mission library, periodicals and other literature will be placed at the convenience of all.

Our yearly conference will be held on August 5. We hope to have, among other speakers upon that occasion, Rev. Edwin Rumball of Rochester, N. Y., and President F. C. Southworth. The conference will close with a public reception at Unitarian House in honor of Rev. and Mrs. William H. Fish and President and Mrs. F. C. Southworth, all of Meadville, Pa.

The programme for the summer assembly is strong. Among the many speakers I mention Bishop John H. Vincent, President H. C. King of Oberlin, President William G. Frost of Berea College, Norman Hapgood of *Collier's Weekly*, Edward Howard Griggs. The summer schools are attractive, and the musical department is strengthened greatly by the new organ which will be an important feature of the year.

All Unitarians who intend visiting Chautauqua for the first time may desire special information. My address will be Littleton, Mass., until July 1, after which date mail may be sent to Boy 174, Chautauqua, N. Y.

William Channing Brown.

# I Wondered Greyly Why God Is

By GWYNN MYRICK

---

I wondered greyly why God is.
Out of a moody maze of aching discontent,
And brooding bafflement of strange temptation,
I struck out straight at the heart of things
And hurled my challenge boldly:—"*What's God Worth?*"

Yes: the Inviolate Order, mysterious Soul of Unity,
The passion of the Ultimate Energy welling thro' all being,—
These have their seeming argument and mask of logic;
But lift the crust, peer but behind the mask,
And, O my soul, what shall you find for comfort?
Yes, the Inviolate Order, everywhere triumphant, braggard and tyrannic;
Yet ransack Earth, scour the sheer heavens, hunt to the dust of trifles,
And find one type, one form, one little shred of substance
That does not somewhere fail and bungle in completion:
I say it is not there: and the Great Order triumphs
Only by bullying truce twixt myriad imperfection,
Dead-centered in the flux of wasteful void of failures.
I gaze aloft: there are those staring stars,
Cold, distant, changeless, wantonly aloof:
Feigning a wierd sublimity and elemental awe.
What do they mean? Eternity's bleak symbol,
But symbol of the hopelessness of the Infinite
And cheerless, chill abyss of cosmic Mystery.
Vast are they, immutable and scapeless:
Points in a wondrous crytogram of Order,—
But oh, the horror of their age-set dumbness.
Nothing to speak, or to reveal or deeply share,
Or weave into the fabric of our quivering knowledge,
But just their brutish, alien pomp of Order,
That has no pity:—big, distant, changeless.
A mote of vulgar beachsand much exagerate
And tossed to wantoning abyss of multiplying distance,
And given a rage of light, would be the same,—
An awesome mystery of bullying bigness
Sprawled on the wasteful mesh of idle spaces;—
Such are these stars!

I tell the story over as the wise men say it
Of cosmic evolution; struggle here and warfare there,
And pain, pain, agony and pain
Splashing the texture of the weaving everywhere.
Progress, ah yes: the uprearing of a system,
Higher built up o'er lower, types complex
Triumphant over cruder, simpler types:
But what's the outcome, even the direction?
Why here at last is life, emerging life,
Victorious over matter, conscious of itself—so suffering:
These quivering myriad flecks of life—insect—shape, brute-shaped, man-shape;

Every leaf and stalk and rock and water-flake
That earth or air or sea contain peopled with life,
Foe-hunted, doom-haunted, waiting each
To prey upon some other like itself:
To have its fill and charter of continuance
In that degree it spoils some other life and gorges wreckage.
And, lord of all, life's best attainment, Man:—
Man dreaming and aspiring, and progressing—yea, man civilized.
And what is man, even man civilized and at his best?
Why I am Man—God pity me—and not the poorest.
I can aspire, and dream, and count my visions
And feel the urging anguish of my great ideals:
And what in all God's world,—stars, gravitations, rock-laws,
Methods of flowers, customs of social order
Meets my ideals or dreams to give them comfort?
This great and bullying universe of matter
Crowds and besets me hard and grim
Behind, before, with hindering weight of bafflement,
And loads my body 'gainst my soul with tense temptation;
And of my inner life, ideals and dreams
Surge yet in forms of pride and greed and lust—
The fine quintessence of what's brute below
Not holier, only daintier, subtler, not so gross—that's all:
What is not life in being wars with my life
To drag it to frustration,
And all that's life—'tis so, God help me!—
All that is life has only subtler passion
To urge to degradation, vileness and contempt,
Such as the lower range of being knows not.
And in this vast creation not a power
To take sides with me 'gainst debasement.
Just I alone, myself, in helpless struggle
With Nature, matter, tragedy of heredity,
Pitted remorselessly against me,—just I alone to battle.

For God—I say it boldly—Infinite God,
(Whatever man may make for meaning of him
Inexoroble Order, Ultimate Unity, Soul of Energy)—
All that God is, *is on the other side*—
Not on Man's side, not on my side:
Part of the law of Order that makes stars pitiless,
The scheme of Being cruel, heredity's disaster,
Part of the pressing of the massed temptation,
Part of the elemental force to be hard fought with!

You say, he's in my better self, myself up-urging,
Finding his crown of being, crest of divine fulfillment
In just that leaping passion of my soul, (just mine, for me),
To be more than its making, more than what 'tis made of,—
That strange o'er arching vision in my spirit
Of better than itself toward which it strives,
Which makes the wrestling with all things below itself
A glory of divineness, in the soul's straight uplift
On, on to its ideal—which is the soul of Godhood.

A pleasing dream, a pretty turn of sentiment;
But let's be fair with lowness; here's the other thought.

How is God there in other sense than that he's also here
In what's my lower self—and lower things
Beneath myself in world of lust and matter—
All my bafflement, all that's against myself—
This vaster bulking mystery of Being not myself
That pulls against my best, conspiracy with my lower?
No reasonable thought of God, no logic for his being
That, sternly thought to its conclusion, makes not God
Most part of that which crowds it, curse upon me:—
And I alone against it!
So I say again, *what is God worth*, and *Why is God?*

My soul grows feverish with dismay of dizzy daring:
The room is close and hot, the wild brain spins:—
And for a moment's respite (only physical)
I throw my window open, let the free air in.
'Tis evening's hour—a tender hush of twilight
Creeps shyly o'er a modest mountain brim
To be at home with Earth in silent pity.
The western sky glows rich with after-passion
Of day's farewell, and trees in tremulous stillness
Seem strangely yet aflate with subtle joyance.
And in the crest of one—I heed not which—
A wood thrush finds her heaven, and pours an infinite soul
Of liquid song lavish upon the evening.
It falls athwart my mood like ray of sunlight
Across a murky sky to make its murk triumphant
In what it gives to light for greatening glory.
Oh, but that wondrous mystery of bird-song:
It has no argument, brings no proof or evidence,—
But how it comes, a singing shaft of deity
To call my soul back to itself in glory,
Summon my manhood to its inherent greatness,
No longer brooding, doubting and defiant,
But strong, reliant, brave, peace-saturated,
At home with all that is *myself triumphant*—
And then I know, and feel with wondrous understanding
Just why God is—his name be praised for ever!

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## LITERARY NOTE

Two "new thought" books recently published by Thomas Y. Crowell & Co. are being translated into German and will shortly be published in Germany. They are Dr. O. S. Marden's "Every Man a King," or Might in Mind Mastery, and Dr. Sheldon Leavitt's "Paths to the Heights," a book based on practical experiences in healing without the use of drugs.

## Graduation at the Meadville Theological School

Another commencement at Meadville, the sixty-fourth. The June weather was perfect, the hills were arrayed in green and purple, the lawns and shade trees were in their freshest and fullest green. A happy innovation marked the opening of the celebration. The Theological School has always lacked the element of festivity which an alumni dinner gives to commencements at colleges, but the defect was remedied on this occasion by a delightful luncheon given on Wednesday, June 3d, by President and Mrs. Southworth. The entire school community with the trustees and visiting friends enjoyed the feast in the beautiful dining hall of Hunnewell and welcomed the interesting and fitting after-dinner remarks of the President, Professor N. P. Gilman, Mr. Morton Hull of the Board of Trustees, and Mr. Bertrand Morrison of the graduating class. It was felt by all present that nothing could more happily inaugurate the commemorative season. In the evening at the Unitarian church a noble and impressive anniversary sermon was preached by Rev. Richard W. Boynton of Buffalo, an honored graduate of the school, whom the Board of Trustees has this year elected to its membership together with Otto Kohler Esq. of Meadville. On Thursday forenoon came the final graduation session which was characterized by dignity and elevation. Another innovation marked the programme of this day. The Trustees, alumni, invited clergymen of the neighborhood, faculty and students assembled at Divinity Hall and proceeded in formal procession to the Unitarian church. The essays by graduating students were on a high plane of thought, well written and admirably read. The subjects reflected the diversity of studies pursued in the school. Mr. Gudmundur Amason read on Pragmatism and Religion; Mr. Nehemiah Baker on Emerson the Prophet of Liberalism, and Mr. Bertrand Morrison on Society and the child. Mr. Amason received in addition to the diploma the degree of Bachellor of Divinity and was awarded the Cruft Travelling Fellowship for further study in Germany. These and the special students who have now completed a course of study were addressed by the Rev. Minot O. Simons of Cleveland, with counsels of practical wisdom and spiritual earnestness that made a deep impression. The high thinking and elevated feeling of this impressive day were made more beautiful by the music afforded by Mr. Walter Swisher, the accomplished organist of the school and by Miss Rosalie Bark, soloist of the Pennsylvania College of Music.

We who are charged with responsi bilities at the Meaville Theological School have a feeling of justified pride in these closing demonstrations of a year of school life, conscious that they are indications of the earnest and efficient effort which has marked the year's history. Probably no previous year has shown higher accomplishment on the part of our students and the faculty is proud of the unflagging application, solidity of intellectual performance, and the moral fervor shown by the members of their classes. For myself I take pleasure in saying that examinations and essays in my department have reached a singular excellence which is an inspiration for future activity. I do not believe that any theological school has done better.

We glory in our school of devout studies and hope for a marked increase in its members. We have the advantages of a noble tradition, a free and stimulating institutional life, an intimate connection with parochial undertakings, a rich provision of intellectual advantages and the never-failing spirit of consecration and devoutness which makes our chapel a holy place. We are in a neighborhood of great natural charm where beauty is always before us in the flush of summer or on the white hills of winter. We are in a pleasant city where there are unusual advantages of music and art, and where changing industrial conditions afford increasing opportunities to see close at hand some of the modern social prob-

lems without the discouragement of a submerging flood of misery. During the past year several of our students have brought to light local social needs and have started remedial efforts. We believe more firmly than ever that our theological school offers all the best advantages for the best aspirants for service in the sacred calling of ministry.

FRANCIS A. CHRISTIE.

## Western Unitarian Conference

The fifty-sixth annual meeting of the Western Unitarian Conference was held in Chicago at the Church of the Messiah, Monday, Tuesday, Wednesday, and Thursday, May 18, 19, 20 and 21.

The proceedings began with a service on Monday evening at which was delivered the Conference sermon, "A Defence of Heresy," by Rev. George A. Thayer of Cincinnati.

On Tuesday evening the ministers dined together at the Lexington hotel. The speaker was Rev. Charles Ferguson of Kansas City, and the subject "A Definition of Unitarianism framed to show its identity with essential Americanism". The pre-eminent characteristic of American life, according to the speaker, is creativeness. The western man is a world-smith, dealing with plastic materials. Another characteristic, following as a sort of corollary, is the idea of good fellowship and fraternity. The world-wide industrial system of the present age has instituted a new conception of the worth and rights of the individual. The old worship of authority, however, and the superstition of most men, still prevent the rightful share in the results of labor from going to the men with the tools, while they permit the lion's share to go to the promoters and financiers. With regard to both these characteristics of Americanism, Unitarianism has a message to bring which accords with the need of the time. First, Unitarianism teaches the divinity of man, that is, the creativeness not of one man as in orthodoxy, but of all. And, secondly, Unitarianism teaches the authority of the spirit, which demands and assures justice and brotherhood. Discussion followed, participated in by Messrs. Spence, Thayer, Rihbany, McCarthy and Boynton, and Miss Wooley.

The evening meeting at the church was devoted to the exposition of three phases of "The Religion for To-day". Rev. William Forkell of Aurora, speaking of this religion as "Free as opposed to Authority" held that a progressive faith refuses to be anchored to creeds. In a progressive faith, there is always present the unknown, and the changing needs of succeeding ages demand an assertion in new form of the essential faith of humanity. Rev. E. Stanton Hodgin of Minneapolis, speaking of "The inversion of Humanity and Deity" pointed out the effect of the inductive method upon the thought of the relationship of man to God and man to man. The new religious thought denies the possibility of the relationship of master and servant in the fields of religion and politics alike. The fact that in nature there is no heirarchy of forces, but that everything is mutual and co-operative, must be realized by races, individuals and corporations. Misery is due to the effort to assert a false mastery. Rev. W. L. Beers of Youngstown, speaking on "The Call of a Divine Universe", said that the response in the heart of man is determined by the nature of his conception of the universe. Unity and co-operation are the direct results of the faith of man in a universe divinely conceived and administered.

On Wednesday morning, a formal welcome on behalf of the Church of the Messiah was extended by the minister, Rev. W. H. Pulsford. The address of Hon. Morton D. Hull, President of the Conference, followed. Rev. W. M. Backus, Secretary, and Mr. H. W. Brough, Treasurer, presented reports; following which the secretaries of the various state conferences reported progress. There followed an address on "Missionary Efficiency" by Rev. Samuel A. Eliot, D. D., a powerful appeal for zeal, organization and loyalty. The injection of business at this point cut short discussion of the address

beyond the comments of Rev. Albert R. Vail of Champaign.

On Wednesday afternoon, Rev. Geo. R. Dodson of St. Louis, presented a paper on "Pragmatism". "Pragmatism as a method" he said, "applies the test of consequences. It asks about a theory; 'What difference does it make?' If it makes no difference, then it has no meaning, and then question of its truth does not have to be raised.

In discussing the nature of truth, Prof. James says that truth is something that happens to an idea, the process of its verification. But he also speaks of it as verifiability, that is, the condition which makes verification possible. But here is an ambiguity, for verifiability is not the same as verification. Pragmatism can not hold both positions at once. It must either stick to its statement that truth is a process in human experience, in which case the result is absurdity, as Professor James freely admits; or it must hold that truth is the condition or relation that makes verification possible. But if it keeps to the latter position, it is not different from the ordinary intellectualist view. When this distinction is made, pragmatism as a theory of truth is seen to be either absurd or simply the theory we usually hold.

Professor G. B. Foster of Chicago, speaking to the subject "Religion in the Making", laid down the proposition that religious faith springs from a fundamental human need, and its validity is determined by the manner in which it integrates itself in personal experience. The search for absolute truth ends ever in a blind wall, but a working definition of truth is possible of attainment by all. Religion, art, morality came in just as the eye in physical development, in response to need, and the proof of a conception of truth is likewise realized by a biological rather than a logical process.

After the addresses of the afternoon, a vesper service was conducted by Rev. Henry Wilder Foote of Ann Arbor.

At the evening meeting "The Church and Civic Righteousness" was the subject of addresses by three speakers, who in turn emphasized the individual, municipal and national aspects of the question. Rev. Florence Buck of Kenosha, said that the church must strive to overcome the tendency of men to forget in the larger relations the good which they remember in private. To-day good men are not invariably good citizens. It is a slow process to modify public opinion by modifying the life of individuals, yet this is the only certain way. Rev. F. V. Hawley of Chicago, sharply differentiated the work of the church, and thought that the church belittled itself when it undertook to do those things which the state can do much better. The reaction from an old theology with its gaze fastened upon a world to come has led to overmuch emphasis upon the world that now is. By stirring the souls of men to seek the higher life, the church is doing a greater service than if it should expend its energy in work of a political and social nature. Rev. R. W. Boynton of Buffalo, described the work of the church in the United States as an influence for the making of good citizenship, the upholding of law and order, the begetting of true patriotism, the preserving of ideals in a commercial age, the development of fraternity and brotherhood, and the fostering of the spirit of peace among men.

The Sunday School meeting of Thursday morning was presided over by Rev. J. P. McCarthy of Kalamazoo. Rev. Minot O. Simons of Cleveland, presented a paper on "Making the Sunday School Worth While", and Rev. W. S. Nichols one on "The Progressive Sunday School". Mr. Simons believes in careful instruction in the Sunday School because it is the one place where biblical and religious instruction can be given, and he favored a graded system, with paid teachers. He offered practical suggestions for the use of the opening exercises, and illustrated his own practice of giving a five-minute sermon at the close of the session. Mr. Nichols believes in the separation of church and school. The notion of the school as the feeder of the church should be done away, and the school should be

made financially independent of the church. He favors a graded system of instruction, with tuition fees, formal graduation, and paid teachers. He outlined a system of moral training, whereby each child in the school should be considered as a "case", his equipment, needs and circumstances discovered, and proper treatment administered after conference with parents and consultation of authorities. An animated discussion followed, participated in by Messrs. Day, Rihbany, Boynton, Palmer, Dodson and others.

At the young people's meeting in the afternoon Rev. E. C. Smith of Green Bay, spoke upon "The Young People's Society"; Rev. R. S. Loring of Iowa City, upon "The Need of Doctrinal Instruction"; and Rev. Edward Day of Wichita, upon "Young People's Literary Clubs". Mr. Smith held that the young people should study subjects suitable to their grade, and should do some practical work. Mr. Loring maintained that a true attitude in the present was attainable only through a knowledge of the past, that one cannot remain detached religiously without danger, and that doctrinal instruction was necessary to a sane and balanced faith. Mr. Day urged the stimulation of the intellectual life of the young people by the systematic reading of current literature. Rev. Henry Wilder Foote presided at the meeting.

The annual banquet was held at the Palmer House Thursday evening. The toastmaster was Rev. A. M. Rihbany of Toledo. Wit, humour and good fellowship were stimulated by the toastmaster and responded to by an appreciative company. Rev. S. A Eliot was heartily applauded as the brave and courageous standard-bearer of the liberal faith. After some humorous comments on the varieties of Unitarianism, he passed on to an appeal for greater co-operation with the central organization. Rev. J. H. Jones of Topeka, sidetracked pleasantries for a time, while he spoke a word for the poor. Rev. Marion Murdoch thought it had been pragmatically proven that the conference was a success. With much witty comment, she drove home some of the lessons of the conference. Rev. F. A. Gilmore used his humour to urge upon laymen the duty of sustaining the church by the gift of themselves, their means and their children. The dignity of the work of the ministry was pressed upon parents considering the life work of their sons. Rev. J. H. Mueller spoke as an ardent Unitarian who had passed through a Billy Sunday Revival with his heterodoxy as pronounced as ever. He strengthened his hearers to persevere in nonconformity by his lightsome treatment of opposition and difficulty. ROBERT EWART RAMSAY.

## Nature's Elixir

Does sweetest music seem but din,
And as, behind shut door you lie,
The blithe bird's carol spells a dirge,
The oak's glad rustle sounds a sigh?
Shut from thy thought this self-made pall;
Go forth to meadow, wood and glen;
Breath violet's breath; drink Nature's wine,
And all is right again.

You're sure the weary world is sick
And every glozing friend a cheat?
Seem men but beasts and women frauds?
And midst the rush of selfish feet
Each tender bud of life is crushed·
Each hope a grave, with tears bedewed?
Go out and feel the fresh wind's kiss,
And find thy youth renewed.

Is life a fight 'twixt chance and fate,
A hopeless puzzle, snarled and sad,
And vexed with multitudinous care
Thy brain seems going mad?
Walk forth beneath the arch of heaven!
Look up above the haunts of men
To where thou seest the bright sky glow—
And all is clear again.

It's not the downward look that sees.
Say not: "Too good it is for truth."
Our human hopes but dream God's facts,
Heaven's love o'ermasters all men's ruth;
Fling wide the windows of the soul
And let the cheerful sunshine in,
Message divine! God's light! God's smile!
To all our doubting kith and kin.

*—James T. Bixby in Unity.*

## Isles of Shoals Summer Meetings

PROGRAM

SUNDAY, JULY 12.

10.00 a. m.—Communion Service in the Stone Meeting House.

11.00 a. m.—Religious Service with sermon by Rev. Howard N. Brown of Boston, Mass.

8.00 p. m.— Sermon by Rev. Henry Goodwin Smith of Ottawa, Canada.

MONDAY, JULY 13.

9.15 a. m.—Morning worship in the Stone Meeting House, conducted by Rev. Henry G. Ives of Andover, N. H.

10.00 a. m.—Address: "The Ministry of the Church Outside of the Pulpit": I. "Joseph Tuckerman and His Work" by Rev. Christopher R. Eliot of Boston, Mass.

8.00 p. m.—Address "The New Era of Hymn Books" by Rev. Frederick L. Hosmer, D. D. of Berkeley, Cal.

TUESDAY, JULY 14.

9.15 a. m.—Morning worship conducted by Rev. Chester A. Drummond of Littleton, Mass.

10.00 a. m.—Address: "The Ministry of the Church Outside of the Pulpit": II. "The Development of the Sunday School" Rev. Alfred Manchester of Salem, Mass.

8.00 p. m.—Address by Rev. U. G. B. Pierce of Washington, D. C.

WEDNESDAY, JULY 15

9.15 a. m.—Morning worship conducted by Rev. Paul L. Phalen of Hingham, Mass.

10.00 a. m.—Meeting under the auspices of the Young People's Religious Union. Speakers, Rev. George H. Reed of Belmont, Mass., and the President of the Y. P. R. U.

8.00 p. m.—Address "A Minister's Inferno", by Rev. John H. Holmes of New York, N. Y.

THURSDAY, JULY 16.

9.15 a. m.—Morning worship conducted by Rev. Harry Lutz of Billerica, Mass.

10.00 a. m.—Address "The Ministry of the Church Outside of the Pulpit": III. "From the Sewing Circle to the Alliance" Mrs. George H. Young of Dedham, Mass.

8.00 p. m.—Illustrated Lecture "The Christ of the Andes" by Senorita Carolina Huidobro of Chili.

FRIDAY, JULY 17.

9.15 a. m.—Morning worship conducted by Rev. Howard A. MacDonald of East Lexington, Mass.

10.00 a. m.—Address "The Ministry of the Church Outside of the Pulpit": IV. "The Institutional Church" by Rev. Elmer S. Forbes of Jersey City, N. J.

8.00 p. m.—Concert to be rendered by the members of the quartet.

SATURDAY, JULY 18.

9.45 a. m.—Morning worship.

10.30 a. m.—Address, "The Ministry of the Church Outside of the Pulpit; V. "The Real Focus of the Church Ideal" by Rev. Theodore D. Bacon of Salem, Mass.

8.00 p. m.—Lecture "The Outlook for International Peace" by Rev. Bradley Gilman, Canton Corner, Mass.

SUNDAY, JULY 19.

11.00 a. m.—Sermon by Rev. Joseph P. MacCarthy of Kalamazoo, Mich.

8.00 p. m.—Religious service with sermon by Rev. Augustus M. Lord of Providence, R. I.

ISLES OF SHOALS SUNDAY SCHOOL INSTITUTE

Beginning Monday, July 20th, and continuing through Friday, July 24th, the following courses will make up the curriculum as planned:

I. THE BACKGROUND OF OLD TESTAMENT STUDY. Mornings at 10. *Monday*, Introductory Lecture by Rev. William C. Gannett of Rochester, N Y.; "The Old Testament in the Education of the Modern Child." *Tuesday*, *Wednesday* and *Thursday*, three lectures by Prof. George F. Moore of Harvard Divinity School on "The Development of the Old Testament Literature". *Friday*, closing lecture by Rev. William C. Gannett.

II. BIBLE READINGS with interpretations. Mornings at 11.15. *Tuesday* "The Book of Acts" by Rev. William I. Lawrance. *Wednesday* "Paul's Letter to the Galatians" by Mr. Lawrance. *Thursday* "The Gospel according to Mark", Rev. Henry T. Secrist. *Friday* "The Fourth Gospel", Mr. Secrist.

III. CONFERENCES ON SUNDAY SCHOOL METHOD AND CONDUCT. Afternoons at 4.00. *Monday* "Gathering the Forces: Problems of Organization and Growth", Mr. Lawrance. *Tuesday* "Just How to Prepare and Teach a Lesson", Mr. Secrist. *Wednesday* "The Child's Religion: His Questions and His Growing Needs", Mr. Secrist. *Thursday* "From the Superintendent's Desk", Mr. Lawrance. *Friday* "The Next Steps in Sunday School Work —Question Box", Mr. Lawrance.

IV. EVENING ADDRESSES ON TOPICS COGNATE WITH THE WORK. Monday, "The Modern Boy and the Modern School" by Rev. Frederic R. Griffin of Braintree, Mass. Tuesday "The Wild Rose of Appledore: A Parable," by Rev. George W. Kent of Providence, R. I. Wednesday "In the Footprints of St. Paul" by Mrs. William I. Lawrance of Winchester, Mass. Thursday "What Shall the Sunday School Do for the Very Little Children?" by Miss Lillian Brickett Poor of Boston, Mass. Friday, An evening of music.

For rooms at The Oceanic, write directly to Mr. H. W. Morse, The Oceanic, Isle of Shoals, New Hampshire. For rooms at the Appledore, address Mr. C. E. Graham, Appledore Hotel, Isles of Shoals.

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The Appledore Hotel will open this season on July 1st under the management of Ramsdell & Graham, and will be open to those wishing to attend the Unitarian Convention. The special rate of $12 per week is extended to any one wishing to come any time from the opening of the hotel unlil the close of the convention.

A large and beautiful steamer will run between Star Island and Appledore for the meetings, so that any one staying at Appledore will be able to attend all the meetings.

For membership certificate and room accommodations, address C. E. Graham, Randall Hall, Cambridge, Mass., until June 20th, and later at the Appledore Hotel, Isles of Shoals, off Portsmouth, N. H.

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# Symposium

## What Shall Unitarians Do in Summer?—The Layman's Point of View

*What shall Unitarians do in summer when their churches are closed? Should they go to churches of other denominations? Should the churches be closed so long? Is it better to encourage union services at summering places than separate Untarian movements?*

*Mrs. Emily A. Fifield, Boston, Mass.*

I do not believe in closing churches at all. A church is a place for worship and should be as free for those who wish to worship in summer as in winter. It is as deadening to a community to have its churches closed as it would be to shut up the bank or department stores. A closed church in a town is a sign of its decadence. I have seen this exemplified in several cases.

The National Alliance aims to make the Unitarian church efficient and active in all seasons. As an Alliance woman and a Unitarian, I am glad that my own church stands with open doors all the year. Of course the minister's vacation should be considered and provided for, but it need not always and everywhere come in the month of August for many would prefer the winter, and it never should be inordinately long.

Your second question implies that only Unitarian churches are closed in summer; if so, then I should surely "go to the church of some other denomination," for I believe in the helpfulness and value of church attendance.

In summer resorts where there is no church in winter I certainly think it advisable to have union services, rather than for each denomination to keep apart. I have in mind a town in Massachusetts of about twelve hundred inhabitants where there are five churches. This is an absurd condition whether in summer or winter.

In short, where there is no Unitarian church let Unitarians go to other churches and carry their message with them, joining with reverend spirit in whatever form of service they find; but let them go somewhere.

EMILY A. FIFIELD.

*Miss Ida Slade, President of the New York League:*

To one who has lived, as I have, for twenty years in an orthodox town where Unitarian services have only been held at intervals, going to an orthodox church, in fact having a pew there, is not at all uncongenial. Therefore, I should heartily answer in the affirmative the question: "Shall Unitarians go to churches of other denominations during summer when their own churches are closed?" We, of the liberal faith, can always find good in all sermons, unless the preacher belongs to the unprogressive school, which I rarely find nowadays, and to an inveterate church goer like myself, it seems better to go to a service in almost any church than not at all. If, however, there should be no church near one's abiding place in summer, let those of the Unitarian faith and others, if so minded, gather together on Sunday morning for a few hymns, and the reading of one of the many fine sermons printed by the American Unitarian Association, or go off in the woods with the *Christian Register* or THE UNITARIAN, where no better reading can be found, and in the evening let them always sing hymns together for an hour. I have played for such singing for many years and find it a great bond of union in all denominations. Sometimes we have had seventy-five or more in our gatherings, and all looked forward to our weekly sing. If there are nearby orthodox churches or union services at summering places, by all means attend them and help them along, to show that Unitarians are not bigoted and clannish in their church work. In that case it is far better than to have the small, separate gatherings of Unitarians. In reply to the question: "Should the churches be closed so long," I should say yes, provided that services be held in some church or chapel of our denomination, as is done now in New York. With one of our energetic and enthusiastic ministers having charge of such services, and always to be found at headquarters, there is some one to call upon in case of need, and it certainly is pleasanter to have the Unitarians, inclined to attend church during the summer months, join together, than find a scattered few in each church. Let me say in closing that for three winters we have had Unitarian services in the orthodox town referred to, and are now an organized society, but each year, after the services close, the first of May, I still get great pleasure and help from going to the orthodox churches the few Sundays intervening before I start off on my summer outing.

IDA SLADE.

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*Emma Noble Delano of Chicago, Ill.*

What shall Unitarians do in summer when their churches are closed?

Speaking for the only Unitarian for whom I can speak with any degree of authority, and as one who cultivates the church going habit during ten months of the year, travelling twenty-two miles each Sunday to attend my own church, I am strongly in favor of devoting the two vacation months to rest and recreation, with some of the time given to reading and reflection. A contemplative review of the year's accomplishment should lead to plans for more effective service.

Should Unitarians attend services of other denominations?

Why should they? It would seem to me a profession of weakness to do so. When I sit on my front porch Sundays and see the people going to or returning from the various churches, Methodist, Presbyterian, Congregationalist, Catholic and Christian Science (I have them all near by) I feel that I am a very consistent Unitarian because my church has decided that this is the time to stay at home. In Chicago, one of our liberal churches, All Souls, is open all summer, and Hull Memorial Chapel, Unitarian, is open through July. Last year I thought I had the church going habit so strong I could keep it up. Alas! The flesh proved its weakness for my resolution held good but one Sunday. There is a difference between the obligations we feel regarding the welfare of our own church, and the ordinary church attendance.

Is two months too long for the churches to be closed ?

I think the time as arranged for vacation is just long enough. The church is in a way, especially the smaller ones, a family, and a separation for a time is beneficial, as is the case with most families, making one appreciate the privileges of the past ; and after becoming fully recuperated by change of environment, we look forward in pleasant anticipation to meeting again, to resuming the church service, and to doing our share in carrying forward the work for which we are banded together as churches. I believe a ten month year quite as effective as a twelve and that the two months' vacation is needed by the pew as well as the pulpit.

Is it better to encourage union services at summering places than separate Unitarian movements ?

I think all the liberal churches represented at the resorts might join in union services very profitably. I like the name "Unitarian and other Liberal Churches" because it is inclusive and a movement that includes Universalist, Jew, Ethical Culturist and Independent, where there may be some of each is sure to be stronger and more helpful than any of them managed separately.

EMMA NOBLE DELANO.

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*Prof. W. H. Carruth of the Kansas State University, Lawrence, Kan.*

One can scarcely do more than give categorical replies to your questions regarding the vacation problems of a Unitarian. Conditions East and West, and in city and country, differ so greatly that these must be taken into consideration in weighing answers.

When one's church is closed there is a good opportunity, if one remains at home, to get acquainted with the life of his community that needs help, and with the status of our fellow churches. The poorer and more conservative the church the longer, as a rule, it remains open.

As to regular attendance on a church of another denomination, I question the need of that ; but if one is not in need of rest can find a church that does not do too great a violence to his religious conscience, it may be better than reading the Sunday extras.

So long as any number of people want to get together and hold a service I would not close the church, but a small and fluctuating congregation should not expect the minister to continue to preach to them. If the congregation needs the church it should not be closed at all, but they should not be compelled to keep the church open for the supposed edification of those who do not attend.

If the union service can be really undenominational or, if denominational, if Unitarians can have their representation in it, I should certainly advise joining it at summering places or elsewhere. Are not all our services Union Services on this basis? But if encouraging means paying to hear exclusivly evangelical preaching, and having to attend it, I should say for myself, No.

W. H. CARRUTH.

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## Amongst Ministers.

Rev. R. F. Leavens, associate pastor of the Arlington Street Church, Boston, has received a unanimous call to the church in Fitchburg, Mass.

Rev. W. E. Ennis of Yarmouth, Me., has accepted a call to the church in Nowell, Mass., and will begin his work there June 28.

Rev. M. S. Buckingham has received a unanimous call to the church in Bernardston, Mass.

Rev. Alfred H. Brown has resigned from the pastorate of the church at Newton Centre, Mass.

Iowa will not be left without Unitarian ministers this summer as so often happens. Mr. Loring will try to forget the alluring sea breezes of the Duxbury beaches while he faithfully watches over the building of the new church at Iowa City. Mr. and Mrs. Wellman will spend their vacation in Humboldt, Miss Haight goes to the Harvard Summer School of Theology and will return to Perry by way of her old home in

Michigan. Miss Safford will spend six weeks in New England. Mr. and Mrs. Ramsay will go to their summer home on Cape Cod. Dr. Rowena Morse will spend most of her vacation in Ithaca, N. Y. She does not leave Keokuk until the middle of July. The secretary, Miss Gordon, will spend July and August at her summer home in Hamilton, Ill. This will be temporary headquarters of the State association.—*Old and New.*

At Harvard University Prof. W. W. Fenn, Dean of the Faculty of Divinity, preached the baccalaureate sermon on Sunday, June 14. Rev. Paul Revere Frothingham of the Arlington Street Church, Boston, preached the baccalaureate sermon at Columbia University in New York.

Rev. Reed Stuart, for the last twenty-two years pastor of the First Unitarian Church in Detroit, Mich., is planning to retire from the pulpit soon. He wishes the people to choose his successor; but "I want," he says, "to help the new pastor in his work and then to retire, not to leave here, for this is my home, and I should never take another pulpit." Dr. Stuart's thirty-seven years in the pulpit have been spent in only three churches, the the first in Illinois, the second in Battle Creek, Mich. Three years ago, seeking a rest and freedom from the cares of the pulpit, he attempted to retire, but the congregation replied to his request by electing him pastor for life. "I am pastor for life, but I can't always occupy the pulpit there, and I do not believe that any of the congregation expect that I will stay after I feel that I should retire, and let a younger man take my place," he said.—*Christian Register.*

# Natural Religion

By W. F. CLEVELAND

THE highest function of religion is exercised in the awakening by its action or influence of the spiritual life or passion which God has implanted in the human heart. Any system of Theology that may be adopted by a society as a guide to social conduct, if it be instrumental in touching and awakening this most beautiful and ennobling of all their aspirations becomes a true religion in its most benignant sense. But if it fails in this and merely guides them to the observance of forms and ceremonies and to the development of bigoted conceptions of good or evil it ceases to be a religion at all, and can only be regarded as a mere superstition.

The teachings of Christ as proclaimed in the New Testament appear to the impartial observer to have had a greater influence in the evolution of the spiritual life—the highest manifestation of Nature's divine law of progress—than any other conviction that has swayed the tortured mind of man since he emerged from the twilight of his mental infancy. How far this influence is attributable to the efficacy of these teachings, or how far it is due to the higher mental development and education of the greater proportion of the races that have accepted them, is a question affording plenty of room for differences of opinion. But no man should say that God has bestowed his glorious passion of eternal love on these races and withheld it from the others or left them without the means for its culture, or permitted a religion entirely false to chain them in the darkness of spiritual death.

The religion of Nature is the common heritage of mankind and there are various by-ways through which its teachings may be acquired, many of them but imperfectly known to the

recipient. The most devout and orthodox christian who has stored his mind with all the beautiful passages of the scriptures, if he will take the trouble to analyze the sources of their power to thrill and edify, will be surprised to discover that if the beauty and poetry of language should be eliminated and the thoughts expressed in plain technical terms, their pathetic appeal to his spiritual nature would be sacrificed, and the primary object for which they were written effectually defeated. For instance, suppose the passage "Consider the lilies, etc." had been translated as follows: "Examine these flowers and observe that they grow, and perform no work, but I assure you that the apparel of Solomon was quite insignificant in comparison with their beautiful colors". And yet the import of the language is precisely the same, although thousands of weary hearts have been stirred by these beautiful words of the Man of Sorrows, and men have treasured them in their inmost souls as a message from the Celestial Fountain of Truth. And who shall say that they are not; for God moves our hearts in His own mysterious way, and whether He reaches them by the beauty of human thought or expression, or the glory of the summer sky, or the sweetness of the lilies of the field, can be of but trifling consequence to us.

The primary distinction between Natural religion and the so-called revealed religions, is that the former imposes no specific beliefs or ritualistic oblations. Its adherents appreciate the fact that God has concealed the future and most of the past from man in his present state of Spiritual development, and they believe that a Revelation from the realms of the Spirit is only possible through those avenues of the mind and soul, now sadly overgrown by the thorns of the flesh, but still affording glimpses of the beautiful Summer Land of the Blest. The sum of human knowledge in the field of possible acquirement is only a little flower garden which we are trying to cultivate in the midst of the awful wilderness of Infinity. But little as we know of God, His Attributes, or His Designs, we may at least assure ourselves that the Great Intelligence who reveals Himself in miniature, will not neglect His Noblest handiwork, in the ultimate consummation.

Ritualism and Dogmatics have been the bane of all religions that claim to be based on Inspired Revelation. They have starved the souls of men with their empty offerings and have been the fruitful source of all the sectarian strife, and persecutions that have darkened the earth with their hateful shadows. They are the expression of surviving remnants of aboriginal instincts, that led our idolatrous ancestors into all manner of superstitious vagaries, and even now in the centers of modern civilization we still find one sect sanctimoniously observing certain rites, and enjoining specific tenets, and another shuddering at them with superstitious horror as an invention of their mythic enemy of mankind, or fighting with fanatical zeal for their suppression.

The world needs a universal religion and one entirely free from trespass on the elementary principles of human reason. The earthly home of the spirit becomes a desolate prison if its windows of the mind are darkened by the dusty cobwebs of irrational superstition. The man who turns his thoughts to the culture of his spiritual endowment will never be disappointed in his search for the glad message from the Unknown that satisfies at once the inquiry of his mind and the longing of his soul. There is a book, who runs may read, for its message is written on the broad sky of Heaven, on wastes of ocean, and desert plain, on snow-crowned peak and wooded vale, and the fruitful landscapes of earth.

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If a man wants happiness he will soonest get it by thinking no more about it and seeking out some way of making himself useful to his fellow men. Then he will wake up some morning and find himself happier than he ever dreamed that he could be.—*I. W. Chadwick.*

# Notes From the Field

New York, N. Y.

Union Summer Services will be held at the Church of the Messiah, corner of Park Avenue and East 34th Street, during July, August and September, Rev. Leon A. Harvey of Brooklyn being in charge. This year the main auditorium will be used instead of the chapel, and special music has been provided for. Mr. Harvey will have office hours at the Unitarian Headquarters (All Souls' Parish House), 104 East 20th St., from 10 to 12 every week day morning except Saturday.

So. Brooklyn Unitarian Church
Brooklyn, N. Y.
Rev. H. S. Baker
Minister

Each month our society has a business meeting followed by a social. At our last meeting there were thirty-five present and the social was a real one. Four new members were received which raised our number above thirty. On Sunday evenings we hold our Preaching services. These are popular in character and each month shows an increase in interest and attendance. Last Sunday evening, June 7th, Dr. Slicer spoke in our hall to an audience of sixty. The Sunday forenoons are given to the Sunday School. We have now five classes and a roll of nearly fifty scholars. We study the life lessons. They take a wonderful hold and are by far the most suitable for our work at present. Eleven months have passed since our work began. Its growth proves the power of the liberal Gospel and the readiness of the people to accept it. Our church is composed of wage earners, and our Sunday School of the children of wage earners. We are of all nations, nearly, and all Americans. The opportunity is great, and the enterprise, if we read the signs of the times correctly, of no small consequence to society. Of the denomination that has launched our bark and given her a charter we are justly proud and to its principles we shall remain true and faithful.

Catskill, N. Y.

I send you a brief note regarding our work in Catskill, N. Y. My wife and myself (both in our eighty-first year) came here as the guests of my son to spend the summer and autumn. The trustee of the district school (which is a quarter of a mile from our residence) very kindly gives me the use of the school-house for our Sunday services. It is a nice cozy room on the Athens turnpike fitted with seats and desks, a platform and other adjuncts suitable for our work. We have preaching services at 3:30 every Sunday afternoon. We also have organized a Sunday School which meets in the same place at 2:30. We have a superintendent, assistant, secretary and treasurer, also a corps of seven faithful teachers. A kind friend in Boston sends us regularly twenty-five copies of "Every Other Sunday". She is also gathering for us a library of suitable books for the school. A good many years ago Mr. Weare C. Little of Albany (a cousin of Charles C. Little of the firm of Little, Brown & Co. of Boston) was an active member of the Albany liberal church. This was in the days of the Rev. A. D. Mayo, D. D., then the minister. Mr. Little being a "book man" was chairman of the committee to select the books. He wrote to the publishers "Do not send us any totally depraved books" Thus he voiced his dissent from the old "Orthodox" doctrine (now happily largely laid on the shelf) of "Total Depravity". I thought I had found one Unitarian gentlewoman here, but she told me that she was "only a liberal Presbyterian". She is a teacher in the Catskill Academy. The protestant religious people in this vicinity are of the Reformed, Presbyterian, Methodist and Baptist faiths, but I am glad to say that all (as far as I have been able to discover) are quite "liberal" and I am very kindly treated. The Young Men's Christian Association of Catskill kindly loaned us twenty-five copies of their bound hymn books. These hymns have well-known music, which the children sing heartily and by judiciously leaving out a verse here and there a "liberal" can readily use them. We are using to some extent the "orthodox" ministers of Catskill who are kindly assisting our efforts. H. L. G.

First Unitarian Church
Erie, Pa.
Rev. Thos. P. Byrnes
Minister

We have had a very successful and prosperous year in our church work in this city. We have had two services each Sunday throughout the year, and have often had the largest congregations on Sunday evening, and congregations in which the men have predominated. We have added this year a double quartette

under the leadership of Mr. Fred Delano, which has greatly strengthened the musical part of the church service. The Study Class took up this last fall and winter, the study of social and civic questions, and was largely attended. We had during the year lectures from several of our neighboring Unitarian ministers, which were greatly appreciated by the general public, and made our church one of the intellectual centers of the community. The lecturers were the following: Rev. Minot O. Simons of Cleveland, who gave us a fine lecture on "Poetry in an Age of Science"; President F. C. Southworth of Meadville, who spoke upon "A Choice of a Profession", which interested the young men of the church; Rev. Geo. L. Sprague of Dunkirk, N. Y., gave his lecture on "Savonarola"; Rev. L. W. Mason delivered an illustrated lecture on "From Vesuvius to the Matterhorn", and Rev. Thomas R. Slicer of New York delivered a splendid lecture on "Our Liberal Faith". In addition to the above Rev. R. W. Boynton of Buffalo, N. Y., delivered the principal address at our "Annual Birthday Banquet", which reached the high water mark this year in attendance as plates were laid for one hundred and seventy-five people.

The Woman's Alliance has continued to be the backbone and mainstay of the church, for in addition to its holding of regular bi-monthly meeting and looking after the social life of the church, it has raised about $400 for the current expenses of the church during the year. The church here has become more and more a factor in the social and civic life of the community, the pastor has been called upon to address a dozen different organizations in the city during the year, he has been one of the committee of five which has organized an "Associated Charities", in the city, and he has served on a committee with four of the Evangelical ministers of the city in looking after the public morals and civic welfare of the city. He has also delivered several commencement addresses in neighboring towns and cities this season. The press has been very generous to us often publishing the pastor's sermons in full, and giving us every courtesy in the announcements of our services. Our Board of Trustees have voted to join with the other Unitarian churches east and west, in the publishing of a Co-operative Calendar, under the leadership of Rev. C. W. Casson, this coming year.

**Unity Church**
**Montclair, N. J.**
**Rev. Edgar S. Wiers**
**Minister**

During the summer months the following program of a "Parliament of Religions" has been arranged, to take the place of regular services, at 11 a. m. every Sunday:

July 5th, "The Message of Zorvastrianism to the World of Today", Ervad M. N. Dhalla, Ph. D., a Parsee priest of Bombay, India; July 12th, "The Religious Message of the Orient—the Spirit of the East", President S. C. Kanaga Rutnam of Central College, Colombo, Ceylon; July 19th, "The Message of Mohammedanism to the World of Today", Mohammed Alexander R. Webb of Rutherford, N. J., official representative of Islam in U. S.; July 26th, "The Bahai Revelation", Morza Ali-Kuli Khan of Persia; August 2d, "The Message of Buddhism to the World of Today", Dr. A. R. Sarat Roy of India; August 9th, "The Message of Mormonism to the World of Today", Elder Talmadge of Salt Lake City; August 16th, "The Esotene Teachings of the Suffees", Prof. M. Barakatullah of India; August 23d, "The Message of Evangelical Christianity to the World of Today", Rev. Phillip S. Moxom, D. D., of Springfield, Mass.; August 30th, "What is Christianity? The Message of Liberal Christianity to the World of Today", Prof. Nathaniel Schmidt, Ph. D., of Cornell University; Sept. 6th, "The Message of Judaism to the World of Today", Rabbi Samuel Schulman of Temple Beth-el, New York City; Sept. 13th, 8 p. m., "The Message of Confucianism to the World of To-day", Dr. Chen Huan-Chang of Pekin, China; Sept. 20, 8 p. m., "The Message of Hindooism to the World of To-day", Suami Abhedamanda, of the Vedanta Society.

**Houlton, Maine**

Mrs. Leverett Daniels, wife of the minister at Houlton, died May 29. She was held in high regard by the whole community. The funeral service was conducted in the Unitarian Church by ministers of different denominations in the city. Six ministers of different churches signed an "In Memoriam" in the local paper, stating their deep sympathy with Mr. Daniels and expressing their gratitude for a life like that of Mrs. Daniels in their community.

**Francestown, N. H.**

Rev. F. W. Halden of Milford, N. H., has arranged to supply the pulpit of the church in Francestown from June 1st to Oct. 1st, going up from Milford in the afternoon. It is hoped

he may so strengthen this old parish that they may call a pastor in the fall.

First Cong. Society
New Bedford, Mass.,
Rev. W. B. Geoghegan
Minister

Three notable anniversaries were celebrated by the church on three consecutive days, May 23d, 24th and 25th, the bi-centennial of the founding of the Congregational polity in Old Dartmouth, the 100th anniversary of the incorporation of the present society, and the Seventieth anniversary of the dedication of the present church building. Space does not permit of a detailed account of so extended a program of notably good things; but among other features were an eloquent historical address by the Hon. Charles W. Clifford, a fine tribute to the ministry of Rev. William J. Potter by Rev. Paul Revere Frothingham, and addresses by Rev. Francis G. Peabody D. D. of Harvard University, Rev. S. A. Eliot D. D. of the American Unitarian Association, and Robert S. Morrison, son of a former pastor. On Sunday the minister, Rev. Geoghegan, preached a noble anniversary sermon.

First Parish
Dorchester, Mass.
Rev. Roger S. Forbes
Minister

The old First Parish has seen many memorable occasions in its long history, but none more worthy of note than the recent public recognition of Mr. Richard C, Humphreys' fiftieth year of service in the Sunday School. Mr. Humphreys comes from a long and unbroken line of devoted friends of the church, whose strong, unfaltering religious belief has been mirrored in lives of generosity, kindliness and the true spirit of brotherhood. The service was held in the vestry of the church and many were the touching tributes paid in appreciation of this life of rare usefulness, by the present minister, Mr. Forbes, Rev. Christopher R. Eliot, a former minister, Mr. John Kneeland who was superintendent of the Sunday School when Mr. Humphreys entered upon his work, and various teachers and former scholars. Many letters were received from Mr. Humphreys' "boys" in all parts of the country. To commemorate the occasion the Sunday School will erect a beautiful Memorial Gate in the new fence surrounding the church, to be called the Richard Clapp Humphreys Gate. A bronze tablet was placed in the vestry.

During the minister's vacation the pulpit will be occupied by various prominent clergymen, including Mr. Forbes' father, Rev. John Forbes of the Brooklyn Church.

The Flower Mission has been organized and has entered upon a much enlarged field of work for the summer months.

First Cong. Church
Rowe, Mass.
Rev. Margaret B. Barnard
Minister

The people of this hill-town parish are enjoying the comfort and convenience of their new church very much. It is not only attractive to the eye, it is distinctly worshipful. The children appreciate the freedom and the opportunities of their own rooms and the Woman's Alliance finds a pleasant meeting-place there. In the early spring the local Grange united with the church in a service, the officers of the Grange sharing the opening exercises with the minister. June 7th the order of Red Men of Charlemont, Mass., with the Pelham Council of women to the number of forty-five drove eight miles —and some even more—in the heat to attend our service. The minister, after welcoming the organization and referring to the friendship which in the old days had existed between Preserved Smith of Rowe, and Parson Field of Charlemont, preached on "The True Test of Democracy". The audience filled the church and overflowed into the children's room. June 14 the first christening service in the new building was held and six little children received the rite. That afternoon the minister christened two children at Monroe Bridge, Mass. June 21st was Children's Sunday. The general subject of the program was "God in Nature" and the children told of God's care of buds and blossoms, of the way in which seeds travel, of the insect friends of flowers and of the love which mankind has had for flowers from the earliest times—a love which has often led to worship.

The Woman's Alliance has completed a successful year of work and is now planning for its annual fair August 6.

North Andover, Mass.
Rev. S. E. Beane, Jr.
Minister

On Sunday, June 14th, in the presence of a large congregation six babies were baptized and six adults, two men and four women, united with the church. Thus far in a ministry of three years and a half in this place, thirty-one persons have been received into our Unitarian fellowship through the service of confirmation. A large percentage of this number were not originally of our way of thinking.

**First Cong. Society**
**Littleton, Mass.**
**Rev. Chester A. Drummond**
**Minister**

On the afternoon of Wednesday, June 10, in connection with the spring meeting of the North Middlesex Conference, which held a session in the forenoon, Rev. Chester Arthur Drummond was installed as minister of this church. The invocation was pronounced by Rev. Robert Cary of the local Baptist church; Rev. George C. Wright, the secretary of the conference, read the Scripture lesson; and the prayer of installation was made by Rev. George S. Shaw of Ashby. Rev. Samuel A. Eliot D. D. preached the sermon, which was followed by the charge given by Rev. William Channing Brown and the right hand of fellowship by Rev. Alfred Manchester of Salem. Rev. Charles T. Billings of Lowell gave the welcome to the conference, and Waldo E. Conant of the local Orthodox Congregational Church the welcome to the town. Rev. Loren B. Macdonald of Concord spoke the charge to the people and the concluding prayer was offered by Dr. Eliot with the benediction by the minister. The entire service was strong, wholesome, healthy and abundantly hopeful. The perfect June day but added to the natural attractions of this most charming town. A hymn written by a member of the society for this occasion deepened the impression of a wholesome, healthy sentiment which was prevalent. Mr. Drummond comes to us after a fruitful pastorate at Norwell. The church here is in excellent condition, and with the opportunity for growth and increased influence through awakened interest among the body of young people we all look forward to an epoch in the life of the old church where the traditions of usefulness and influence in the lives of all people and the life of the town shall be fully sustained and even strengthened.

## New Books

THE ATONING LIFE: by Henry Sylvester Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. New York. The Macmillan Co. Net $1.00.

This is a book of quiet delight and fine subtlety of spiritual suggestion. The first chapter indeed is not immediately inviting to the average Unitarian reader. Its vocabularly is decidedly traditional, and the idea of the "Constraint of God" not quite congenial to our way of thinking. But though the decidedly evengelical accent of phrase continues through the book, the substance of its doctrine is acutely modern and fundamentally liberal. The keynote of the volume appears in the second chapter, entitled "The Proving Ground of Reality". "When the Christian finds himself in God", says Prof. Nash, "he is not alone. He finds his Neighbor close beside him....The true God ....discloses His inmost secrets only to people living in families and constituting the nation ....The Christian's God, the Christian's self, the Christian's Neighbor--here are the three component elements of ultimate reality. They may not be disentangled. Not one of the three can be fully known or appreciated without the others....If the Christian takes his own soul to be a more solid reality than his relation to his neighbor, if he thinks away his social obligations in order to reach divine reality, he loses all. His neighbor and he are co-ordinate realities....My neighbor is as real to me as I am to myself. His being and my being, interknitting, give to God the only medium of revelation commensurate with his nature."

Here we have the spiritual basis of a distinctively social gospel. A searching ideal of individualism is merged into a far-reaching conception of "fellowship in God" and the theme worked out very persuasively in its different aspects of application. Divine and Human Freedom, The Sovereign Will called Faith, Law the Primal Problem of Life; The Mystery of Pleasure and of Pain, Forgiveness and Law, and The Atoning Life are the significant titles to the chapters. Behind all is of course a Christology not acceptable to Unitarian readers but always "interpretable" to most liberal conceptions and the religious accent is always simple, luminous and pervasive.

THINGS WORTH WHILE: by Thomas Wentworth Higginson. The Art of Life Series. New York. B. W. Huebsch. 50 cents net.

Thomas Wentworth Higginson has the unfailing vigor of octogenarian youth. When a mind is genuinely young at eighty its virility is splendid. The style naturally is that of the school of intimate essay-writers which prevailed in days gone by: direct, friendly, genial and not spoiled by over-vaulting ambitiousness. The quality of its optimism is persistent if not profound and invincible good humor is the secret of its dignity. This little booklet touches upon "the things that are worth while"; "The Conundrum of Human Life"; "How to Elevate the Average Man"; "Heaven's Best Treasures—Peace and Health" and "Truth is Truth".

Nothing mawkish or artificial, but all straightforward, hearty and of genuine ring—the tonic of such chapters is quickly revigorating; they are good chapters to read on grey Mondays. Of course there are ranges of modern human experience and vistas of modern thought which these chapters are in serene ignorance of; and some touches of the writer fall with almost incongruous lightness on some of the tragic sore spots of the time. A wise man born forty years later than Mr. Higginson could not possibly have written some pages here:—but there are plenty to write such other pages elsewhere —and for the sane simplicity of these we may well give thanks.

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VOICES AND VISIONS: by Clinton Scollard. Boston. Sherman, French & Co. 1908. Price $1.00 net.

Clinton Scollard's genius is not of the heroic order: it is surpassing in daintiness rather than in nobility, and his range is not far-reaching. This little volume groups some sixty lyrics under three sub-titles: "Of Life and Nature"; "From the Book of Love" and "Out of the Orient". His nature notes have sweetness and charm, with never a lack of lyric lilt. Nature's primal simplicity is indeed not much in evidence: there are many dainty conceits, few deep glimpses into Nature's very heart. The same may be said, with a difference, of the readings "From the Book of Love". The throb of passion is not high though the range of sentiment is varied. "The Wane O' the Moon", most unique of them all is really perhaps most convincing. "Out of the Orient" embraces a group of poems that have color and grace.

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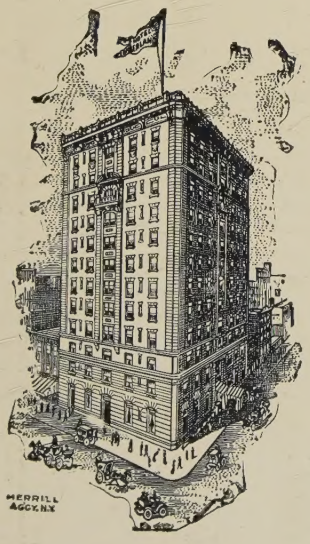

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